Vol. 1. No. 7.

THE RELIGIOUS HISTORIAN.

JULY, 1872.

T. FANNING, EDITOR.

TERMS $1.00 IN ADVANCE.

NASHVILLE, TENN.

1872.

PRINTED AT THE BEN FRANKLIN PRINTING OFFICE, COR. COLLEGE & UNION.

THE RELIGIOUS

HISTORIAN.

T. FANNING, EDITOR.

VOL. 1. NASHVILLE, JULY, 1872. NO. 7.

ANCIENT AND MODERN CHURCHES—No. 3.

WE have penned our sketches of Ancient and Modern Churches not so much with the view of attempting general details with referanee to either, as for the purpose of directing attention to the movement of the nineteenth century called,

"THE CURRENT REFORMATION."

We desire to give the true purposes of its originators, to note progress already made, and to offer such suggestions as to the future, as we may deem useful. We are fully aware that the outside world, and especially the denominations, give us very little credit for any thing denoting valuable progress in religion. Many who have no correct information as to our work, have intimated danger and "heresy," which should be scrupulously avoided; and the consequence is, that inveterate prejudices exist in thousands of well disposed persons, who, if they could see our true aims, would joyfully co-operate with us. Our duty in the circumstances, is "To be as wise as serpents and harmless as doves." We should not attempt to deceive the "orthodox," by a show that we are with them, while we are not, merely to gain their recognition and fellowship. The very fact of being fellowshipped by Roman

Catholics, or Calvinists, is *prima facie* evidence, we are deceiving them. It is true, we would not willingly argue that, God has no people amongst these respective denominations, but while we could cheerfully fellowship all who are pure and of good report in the denominations, should we admit the divine origin of any sect, this fact alone would certainly afford unmistakable evidence of insincerity. It is unchristian, unmanly and degrading, to ask, or accept the fellowship of any people, except upon the grounds we honestly occupy. We profess to be anti-sectarian, anti-partisan—anti-denominational, in our belief and practices, and when we make the slightest advances, in the direction of courting denominational favors. we forfeit all our self respect, and degrade ourselves in the eyes of all honest men. The only christian and manly course in professing godliness, is to frankly declare our honest convictions in all suitable places, to all who desire to know our teaching, and ask not the fellowship of any, but through the truth as written "by the finger of God." Our Heavenly Father will ever favor brave efforts for truth and righteousness; but cowards are offensive in his sight.

It may not be amiss to briefly refer to a few noble spirits, who devoted their great powers, to the improvement of the spiritual condition of our race. Martin Luther's struggle from 1512 to the end of his life, was to learn the truth as revealed, and free himself and his people from the blighting influences of the Scholasticism that had been prevailing from the days of Anselm in the twelfth century. Although he had discovered a Latin Bible in his monastery, there was no one to offer him encouragement to go forward in his researches, but many, every where were found ready to predict evil results from his course. When he saw most of Germany under the devastating influence of indulgences peddled by the impious Tetzel, under the sanction of Pope Leo the Tenth, his great heart was moved at the exceeding ignorance of the times, and he resolved at the hazard of all that was dear on earth, to strike down the atrocious hypocrites of that church. When Tetzel and coadjutors preached in the streets, in taverns and brothels, in temples and palaces, full freedom for fleshly indulgence, and that there was redemption for the doomed in hell, upon the payment of gold, Luther saw the churches rejoicing in the enormity, and he could no longer hold his peace. In 1517, his trumpet voice was heard throughout Europe, proclaiming salvation alone through the faith of Jesus Christ, and submission to his authority.

The first purpose of this bold champion of the faith, was to correct if possible the sins of the church, but as he read the word of life his heart was more and more opened to the influences of truth. Little thought he still of a revolution in the religious world through his agency, that would reach to the utmost verge of church influence and extend through all time. His great heart was turned to God—to influences divine—and the result was the Reformation of the Sixteenth century. It is clear that Luther and companions, were more concerned in regard to the wrongs in the church of Rome, than in studying the character of the church of the New Testament. It cannot be denied that, what is called Lutheranism, was a very considerable improvement on Romanism; but when this great reformer, saw that he had escaped from some of the worst influences of his mother church, he was too easily satisfied, as to the achievements he had made. He had left Babylon as he supposed, out of sight; but he fell on the road to Jerusalem, and died without a clear sight of Zion's Hill. He saw plainly the wrongs of the Mother church, in which he was reared, accomplished wonders in building up Protestantism, but failed to discover a church on the Jerusalem model. He was buried amongst the rubbish and in the thick smoke of Babylon.

Mr. Wesley was an earnest religionist, and great man. He attacked boldly the errors and impiety of the church of England. No doubt his labors contributed essentially to the eradication of many of the most glaring wrongs in his church, and to say the least, a very active and powerful denomination, is one of the legitimate results of his labor. But like Luther, Wesley was more intent in gazing upon the corrupt city, (which no doubt he intended to forsake) than in looking before, with the view of building his followers, permanently on the Rock that God laid in Zion. Both Luther and Wesley, imagined that, they had reached the *ne plus ultra*, of spiritual discovery; and hence, each adopted the idea of making sure what he had discovered, by erecting his standard of truth and righteousness. Each became the author of a creed and a sect, and each, possibly died satisfied that he had fulfilled his mission.

The movers in "The Reformation of the nineteenth century," like the reformers of earlier times, began their work, by a relentless war upon what seemed to them unpardonable evils in their respective denominations. Thomas Campbell, Alexander Campbell, Barton W. Stone, John Mulkey, Frank Palmer, John T. Johnson, the Matthewses, Rogers, Allens, Smiths,

and thousands more of the same way gave the powers of their great souls to a relentless war against the demon of sectarianism, and well nigh exhausted their powers without a proper effort, to discover Jerusalem. They accomplished great things, which we think good men will yet appreciate, but most of them, no doubt, died near, if not within the walls of the ill fated city, "That was clothed in fine linen and purple, and scarlet, and decked with gold, and precious stones and pearls, and the smoke of whose burning," will soon be witnessed by the inhabitants of the earth.

The disciples of Jesus Christ of this age, have made an honest effort, to escape from the corruptions of Rome and her daughters. We have learned to preach the Gospel and we humbly claim membership in the church of Christ, the spiritual body, which was built upon the rock, by our Savior and his Apostles, but we doubt if we fully comprehend the spiritual character of the church and her mission. Is it not beyond the possibility of doubt that, our greatest men, after having overthrown many of the corruptions of Babylon, and made giant efforts to reach Jerusalem, were taken up to heaven, before they had discovered the full spiritual workings of the christian institution? Are we not *now* parleying with the merchants of Babylon, as to the policy of another trial under the broad banner of the Scarlet Mother, who still reigns over the earth? Dear Brethren in Christ, if we possess any clear spiritual perceptions, we have a vast amount to learn, and a wonderful work to perform, to *practieally* free ourselves from the diseases and corruptions of denominationalism; and to fully appreciate the mission, rich mercies and incomparable blessings of the kingdom of God's dear Son. The great men to whom we have alluded, were taken away, most of them too soon for them to see the purposes of Divine wisdom; and now we are left still in partial darkness to study the true spiritual workings of the body, and to carry into effect, the agencies which God has placed in our hands.

Do we fully appreciate our responsibilities to Heaven and to earth? We may attempt in future, to point out some of the purposes of our Great High Priest above, and to indicate something of the duty of the saints who still live. We very earnestly ask aid and co-operation of all the members of our Father's family. We must either go forward and learn christianity practically, as developed in the New Testament, or dwindle into a modern sect,

and make terms as best we can, with the denominations of the age. Who that possesses a heart to love the ways of God, can be reconciled to an apostacy so degrading?

CHURCH HISTORY—No. 5.

PRELIMINARY.

Moses taught, and the enlightened of all nations, have generally received the report as true, that the descendents of the three sons of Noah—Shem, Ham and Japheth, "Overspread the whole earth." Gen. 9, 19. An attempt to examine critically the soundness of the position, would involve an amount of labor, which we would not willingly perform; and it would be an arduous undertaking to notice, the thousand and one books and treatises which have been written upon the subject of the origin of what are usually denominated, the different races of men. This we leave to Ethnologists, many of whom are certainly quite learned in the world's wisdom, but the combined intelligence of all, has so far, utterly failed to establish a single reliable fact in regard to the origin of white, black and red men. As to the mixture of races, and modified colors, there has not appeared upon the canvass, more than a plausible conjecture.

In the many historical books, prepared by men directed to the study of the Bible—especially in reference to the men and times of the Old Testament, from which we had a right to look for information, we have received not the slightest addition of light. Such as attempt to perplex us with objections to the historical records of Moses, as to the possibility of at least three distinctly marked varieties of men, springing from the same parents, know not what they say, nor whereof they affirm. If they tell us, "It is unreasonable," we reply that, they know neither what is reasonable nor unreasonable. If they tell us that, "In the very nature of things, it is impossible that Shemites, Hamites and Japhethites, should have descended from a single pair," we reply that, we are perfectly satisfied God made and still preserves man, and with him things are possible, which seem most inexplicable and incredible

to us. With reference to the Ethnological researches of the age, it seems to us high time to place philosophers, in the affirmative, on all the questions involved. It is, indeed, a very slight matter, to offer what may seem a plausible objection to any fact of history, but it is a very different thing, to construct and put forth in an intelligible form, a preferable statement. Mr. Darwin, possibly, may be said to occupy original and positive ground, but of the truth even of this suggestion, we are not entirely satisfied. This idea seems to be constructed upon a few rather remote facts of revelation, combined with fanciful theories, that have long existed in the world. The development theory though is as old as the study of Natural history, and while it may be considered rather popular in most classes of the human family, has not to this day revealed a single reliable fact. We meet with people every day who talk eloquently in regard to the transmutation of grasses and grains as wheat into rye and cheat, and insects and the lower animals into others of different and higher species, as they suppose, when there is not a single well established fact to sustain such conjectures. When Mr. Darwin intimates that, man was developed from Apes, Baboons, &c., he should be required to prove his statements to be true. If it were shown that, brutes were our ancestors, in the descending series; we would soon reach the first beast of the earth, and he would be quite puzzled to bridge the gulf from animal to other, say, vegetable or mineral existence. In our composition, we evince the stoutest elements from the mineral kingdom. Carbonates and phosphate with iron, constitute the great frame work of humanity, and it would be quite as philosophical to assert that, man originally sprung fully equipped from the solid limestone, as from "natural brute beasts." We have seen no theory manifesting more thought than that of the origin of *Minerva*, the goddess of wisdom amongst the Italians, or *Alethe*, amongst the Greeks. She is spoken of in Homer as having but one parent, Jupiter or Jove, but in later writers it is said, the monarch of Olympus, swallowed his spouse, Metis, and afterwards to relieve his racking pain he had Vulcan, with a blow of his brazen hatchet, to cleave his head, when Minerva immediately leaped forth in full panoply from the brain of her sire.

We are quite sure there is as much poetry, as much philosophy, and quite as much history in this account, as in any theory which has sprung from the brain of man. But, we are free to say, that, the matters which we plead as historical facts, regarding the crea-

tion may neither appear wise nor what the world may call reasonable. The report of the Bible however, and the true report of Natural history; perfectly accord in the statement that all things' when originally created," were very good," and *perfect*, and that the creation was finished in six days. Each species in the vegetable and animal kingdoms, was independent of all others, and nothing new has since been made. The smallest insect that God made, was complete in its creation, and has undergone no organic change, or transmutation to this day. Vegetation too is as God placed it in the earth. New animals and new vegetation God may yet make, but we presume, they will be for other spheres, not ours. On the possibility, or rather probability as to the truth of all such speculations we have no capacity to think. We see and know, that there is a universe about us; that we inhabit the earth, that men exist as white, black and red people, and while we profess no capacity to answer the question as to the origin of these respective varieties, we confidently point to the most ancient, and as we consider the only reliable historical record of the world, and repeat that, 'The whole, earth was overspread," by the families of Shem, Ham and Japheth. We may admit that, for wise purposes, these differences in men are deeper than in the mere color of the skin, the kink of the hair and the shape of the nose or foot. There are marked differences, in the internal constitutions, in the Physiological and Anatomical construction, and even in the mental powers; still we doubt not, that "all are of one blood,"—one family—one origin—one people. All have the same parentage.

The question as to *how*, God made one of the Sons of Noah, the progenitor of the Israelites, another, father of Africans, and the third the parent of the inhabitants of "The Isles of the sea," we are by no means competent to answer. We entertain no doubt but the facts in the history, fully justify us in the conclusion, that God did most wisely, and most benevolently, and in the most wondrous and *miraculous* manner, bring into existence from the same parents, these three distinctly constituted families of the human race. The theories of food, climate and other external agencies, producing the admitted differences, weigh not a feather with right thinking people.

We have noticed in books that, we cannot admit there is any thing significant in the name of one brother, as Ham, without admitting the same in reference to the others. While we consider

this, not a matter of very great moment, it may not be amiss to notice briefly what seems to be plainly implied in the names.

Ham, is from a verb in Hebrew that signifies to *warm* or *heat;* and it is used in reference to Jacobs sheep to denote, *Brown*, or *Black*, and according to Plutarch and the best Lexicographers, the adjective may mean, *warm, brown, burnt* or *dark*, and the noun, *warmth* or *blackness.*

Shem, means *name* or *mark*, and well *marked*, are his people in all lands. No one who once sees them can be mistaken.

Japheth, signifies, *wide spreading.*

We are not sure, but these names were applied in the after history of the sons of Noah, not as parental designations, but to express something of the history and character of the brothers. Ham is known to have settled Africa, in the main and Egypt and regions further south are classed as "*the land of Ham.*"

Shem's name denotes his peculiar character; and we are very sure, this was the ground for the name of Japheth.

We now ask the question, as to the permanency of the differences of the three families. They are differently constituted physically, intellectually and morally, and are in fact three styles of people. While the world stands, the Israelites, or Jews—as historically designated—will never feel as Japhethites or Hamites, and they are so made that, they *will* not and *can* not assimilate with them. The posterity of Ham still remain as God placed them at their departure soon after the flood, and in no country do they seem to have undergone any very marked changes for the worse or better. We enter not into details as to the relative powers of these different families. They are all brethren and will live together, as best they can, till time shall close—with not the slightest indications of change, physical or otherwise, with reference to each other. Whether the characteristic differences will extend to the future state, of course, we have no satisfactory means of determining, The faith of the Gospel, puts no difference between, Jews, Greeks, and the nations throughout the world. The righteous, are God's children, but the unrighteous are the children of the wicked one.

Shem and family moved eastward and northward further into Asia, and Japheth settled Europe. Each family, however, may be traced through other divisions of the earth, as Shemites in Africa, Hamites in Asia, and Japhethites in all countries. Some-

thing of the distinctive characteristics of each family, may be learned from the report soon after the flood, as well as of their geographical positions.

It is recorded of Noah that he, "Began to be a husbandman, and he planted a vineyard, and drank of the wine and was drunken," and while Ham seemed to care not for his father's exposure, the other brothers were careful, to offer protection. For the offence of Ham, Noah cursed Canaan his son. "A servant of servants, shall he be unto his brethren." That this was ever intended to intimate chattled slavery in the race of Ham, we have never presumed; or that the slavery of any portion of the "human family, was ever encouraged in the sacred records, we have not believed. The Bible, it is true, admitted its existence, and that is all. Yet a condition of the posterity of Ham here indicated, which has existed from the flood, and which will exist to the end, we cannot entertain a doubt. It is an unaccountable dependence that, exists in all sections of the earth, where the different families come into contact. It is as much as to say that, Canaan shall serve his brethren, and look to them for help. We may in truth, predicate many of quite as marked differences, between the family of Shem and Japheth. Shemites, in all countries, by their personal appearance, their mental tendencies, their impulses, and the feelings of their hearts, raise inseparable barriers between themselves, and their African and other brethren. The ambitious, over-bearing, and tyrannical Japhethites, wear not the face of their African and Asiatic brethren, and with them, they can never fully assimilate. While time shall last, Japheth shall continue to "*enlarge*," his borders, "dwell in the tents of Shem," and rule the world, if in his power. The land in all countries, mainly belongs to the posterity of Japheth. Jews have but little use for it, and while they occupy it, their hearts are not upon it; and they are not generaliy disposed to extract their wealth from the bosom of mother earth. Africans love a little home, which they can call their own,—but they will never war with Japheth for territory. They are willing to look to their brethren, as the rightful owners of the land, and with suitable training they will cheerfully co-operate in developing the vast treasures that lie buried in the soil. The great matter for the families of the earth, is to clearly understand each other, and dwell harmoniously together, in fulfilling the purposes of Divine wisdom, in shaping the destiny of all.

ELEMENTARY STUDIES—No. 7.

BAPTISM.

THE Apostle places among the Elements of the doctrine of Christ, Baptism; and inasmuch as many of our readers are not identified with us in Church relations, we deem it important to at least introduce the subject in the present number. We admit very frankly that, from the fact that so much has been written and said upon the subject of Baptism within the last forty years, were we to consult our feelings, we would scarcely write a line in regard to it. Our indisposition to labor the question, arises from no conviction of its want of value in the christian economy, but simply, from the wide spread report in circulation, that immersion is the beginning end, and sum of our religious discussions.

Possibly, from the known opposition to Baptism, as a positive requirement in order to membership in the body of Christ, we may have placed avalue upon it, which to our contemporaries, has seemed unauthorized. In conversation with the distinguished Unitarian, Dr. W. E. Channing, and I might add the founder of Universalism, in New England, in a style so gentle, so cultivated and so pleasant, that it seemed almost resistless, he said, "Brother, I object to one thing in your teaching, you make Baptism essential to christian obedience. It is a *mere bodily* act, and can possess no spiritual significance." Our reply was, to the effect that if we could receive his view, that, it was a "*mere bodily act*," we would neither preach it nor baptize. When we assured him that Baptism was no more bodily than faith, repentance, confession, prayer or the Lord's Supper; that it is not for external effect—"to cleanse the flesh," but is indeed and in truth, God's appointment, for acquiring a "good conscience." The Doctor intimated that; he had not viewed it in such a light.

We will, not however, be expected to enter into a tedious examination of Baptism. Our purpose is to state concisely what we regard as the teaching of the Scriptures with reference to Baptism; and in future, unless we should become satisfied that we have been mistaken, we hope to hold ourself ready to defend what we may consider the truth, against all opposition whatever,

THE ACT OF BAPTISM.

We prefer the word *act*, to *mode* of Baptism. *Words* as we have been taught, are the *signs* of *ideas*, and the active verbs of all languages, denote the various acts of which we can have a conception. No action can take place, of which, at least we can be made sensible, unless there is a particular verb by which it is described. Hence, our limit of active verbs, constitutes the boundary of our thoughts regarding actions. The *mode* of an action, is by no means admissible with persons capable of appreciating sound English. To see, is an act, which the word itself only explains, and when we speak of a *mode* of seeing, we plainly intimate that, there may be various manners of seeing, which is contrary to fact. To speak of a mode of immersion, a mode of pouring or sprinkling, is the extreme of folly. To sprinkle is an act revealed in the word, but a mode of sprinkling, is truly confusing, and too puerile for serious notice.

But while we have proposed to define the action of Baptism, we have frequently been told by gentlemen highly educated that, the word Baptism denotes no particular action, but merely expresses the *effect* of the action. We admit no effect, differing from an agent in action. Running, leaping and dancing are not effects, but agents in operation. Baptism is not a *wetting*, as an effect of dipping, or a cooling as an effect of sprinkling; but it is *the* act, brought to the mind by the agent in the performance of the deed. Could the world see that, God really commanded, an act to be performed in Baptism, all strife would instantly cease on the subject. It is imagined that there are various *modes* of performing an act, or that there are active verbs which imply no special act, but merely signify the effect of an act. It is not at all probable, that people in such confusion can possess any positive belief in reference to the ordinance. Before defining the act, it will be proper to say to our readers, no educated man pretends that, the word *baptism* is English, or that the Greek is rendered into English by the translators of the Romish hierarchy or the English prelacy. King James, who authorized our version of the Scriptures to be made, prohibited the translation of the "old ecclesiastical words as church, not to be rendered congregation." Church possibly smacks of clerical au-

thority, but plain congregation, excludes all ideas of authoritative dignitaries. When therefore, we read the word Baptism in our Scriptures, we may assure our hearts that the meaning is still locked within; and that the people have been intentionally prevented from seeing the truth. No marvel therefore, that grave clergymen tell us that, "Baptism, is whatever the people prefer. It denotes, they say; no specific act whatever, although an active verb. If the denominations generally, are right in their teaching in relation to the act under consideration, universal dissatisfaction must continue to prevail.

We profess no ability, in the sense the word is employed, to *define* Baptism. Definition denotes boundary; and the boundary is familiar to all who are competent to see it. It would be the extreme of levity for any one to attempt a definition of *immersion, pouring* or *sprinkling*. Such an one would be considered a fit subject for the lunatic asylum. With these important suggestions, we will hardly be expected to offer authority in proof of our translation of the Greek verb *Baptizoo*. If we can tell its *usus loquendi*, amongst the Greeks, the people who employed the word intelligibly, we will need nothing more. We, therefore, simply say that *Baptizoo*, means to *Dip*, to *Plunge* to *Immerse*, into any liquid," and with the late Moses Stuart, of Andover, "All Lexicographers and critics of any note are agreed in this." We presume that no scholar, will venture to say *nay*. The word, all will confess literally, means to *dip*, and, as we think no earnest and intelligent man can be induced to dispute the conclusion; we ask, by what authority, do persons perform other acts, for Baptism? Acts which they call Baptism, and which they know are not Baptism, How is this? How can honest men so expose themselves? Romanists and Protestants contend with equal pertinacity that, the church in all ages, possessed the authority to *change* the *modes* of worship, where such change does not alter the substance. For instance, strenuous advocates of temperance, have been known to substitute *water* for *wine*, under the apprehension that, such conduct, was merely a change of mode, but not of the substance of the matter before them. We refer to Catholic and Protestant books on the subject of right to change the act of Baptism to something else. especially to John Calvin's Commentary upon the eighth chapter of the Acts of the Apostles, and to Professor Stuarts treatise upon Baptism. There is one authority still higher. In the time of the fourth beast of

Daniel, or in the times of Romish power, a ruler was to rise and utter "Great words against the Most High—was to wear out the saints of the Most High and think to change *times* and *laws*." Dan. 7, 26. In all denominations, which have sprung from the Romish hierarchy—from Rome, as the queen of sects—there has been no hesitation as to the right to "change times and laws."

We pronounce this, the only authority under these heavens, for calling any other action, as sprinkling, for instance, the Immersion required by the Savior. We should not tolerate the practice of changing the ordinances of God.

THE SUBJECTS OF BAPTISM.

Jesus Christ commissioned the twelve to "Go into all the world and teach the nations, baptizing them into the name of the Father, Son and Holy Spirit." Mat. 28, 19.

The simple, and yet, imperative condition was *belief*, resulting from teaching, and we are assured that, the thousands who were baptized on Pentecost, were first pierced to the heart, and secondly, they "*gladly*," received the truth, before they submitted to Baptism. Belief was the sole condition revealed to the Samaritans, and Ethiopean nobleman, in order to Baptism. God made choice that by the mouth of Peter, the Gentiles should hear the word of the Gospel, by which they were to be saved, and although the members of Cornelius' household, to convince the Jews that God was disposed to save the Gentiles, were first made the subjects of miraculous displays of the Holy Spirit, they were afterwards commanded to "Be baptized in the name of the Lord Jesus." Ac. 10, 48. We have no authority for the baptism of any but believer's in the Bible. Why, then are we asked, was the baptitm of unbelievers introduced? We answer that in a few centuries after the Apostolic age, the apostatizing church, thought she had discovered so great *depravity* in infants, that without *regeneration*, they would be lost. Infant Baptism was introduced as this regeneration. Hence, Mr. Wesley said, "It takes away the guilt of original sin."

There is no higher or other authentic authority for the baptism of unbelievers. Baptists deny water regeneration and plead for supposed mystical regeneration by the Spirit. We find no scriptural authority for either.

THE DESIGN OF BAPTISM.

The idea of performing any service whatever, as an equivalent for our salvation, is not in the scriptures. We purchase not the favor of God, by our tears, prayers, faith, repentance, or baptism, or by the influence of all combined. Salvation is a free gift from our Heavenly Father, and not, an imputation, as a purchase, by our Savior. If by our acts, we were lawfully entitled to freedom from sin, the idea of forgiveness, would necessarily be excluded, Still, positive requirements are imposed by our Savior, no one however, as an equivalent for the benefit received—but for the purpose of putting ourselves into condition to receive and fully enjoy Heaven's blessings. It might also, be said in truth, that by our submission, we evince our *loyalty* to Christ—our cheerfulness in accepting the salvation offered. What do the scriptures teach?

1. The believing penitent is baptized in order to be saved. Mar. 16, 16.

2. "For the remission, or in order to the remission of sins." Acts 2–38.

3. "To wash away sins." Ac. 22, 16.

4. "We are buried with Christ in Baptism; that, like as he was raised from the dead by the glory of the Father, we also should walk in newness of life." Ro. 6, 4.

5. In obedience to the Spirit, "We are all baptized into one body." 1 Cor. 12, 13.

6. "As many of you as have been baptized into Christ, have put on Christ." Gal. 3, 27.

7. In the time of the flood, "there were eight souls saved by water, the like figure whereunto Baptism also now saves us, (not the putting away of the filth of the flesh) but the obtaining of a good conscience towards God, by the resurrection of Jesus Christ" 1 Pet. 3, 20–21.

The main purpose of Baptism, is clearly seen in each of these seven passages, viz: It is the sole act, by which a believer, who has renounced Satan, is "delivered from the power of darkness and translated into the kingdom of God's dear Son." Col. 1. 13. Shall we believe the word of truth, in preference to fables?

NEW PUBLICATIONS.

1. "*The genuineness and Authority of the Gospels.*"—An argument on Historical and critical grounds, by B. S. Hinsdale, A. M., President of Hiram College, Ohio; published by Bosworth, Chase & Hall, 180 Elm St. Cincinnati, Ohio.

The Publishers have brought us under obligations in submitting for our examination a volume of 276 pages, got up in good style, and containing matter of deep interest to the student of religious history. A very considerable amount of the religious literature of the age, is well calculated to throw doubt upon the Christian Scriptures, but the work of President Hinsdale, is a carefully prepared and well written argument, admirably calculated to inspire confidence in the genuineness of the Gospel, as reported by Matthew, Mark, Luke and John. The work is also snfficiently concise and perspicuous, to adapt it to the use of the churches and schools generally. Such a book is much needed by the brethren, and we cheerfully commend it to all who are disposed to examine the authority upon which our faith and hope rest.

2. "*Report of a Committee, in case of Discipline, in the Church at Wellsburg, West Virginia,*" by Publishers above—signed, W. K. Pendleton, C. L. Loos, Bethany, West Va.; Abraham Morrow, Dutch Fork, West Va.; A. E. Myers, West Liberty, West Va.; Joseph King, Allegany City, Pa.

The very high position of the Brethren whose names are signed to this report, could not fail to command respect. We looked over the publication with sufficient care, to be satisfied the writers have rendered valuable service to the church at Wellsburg. By the by, we are reminded, that this congregation is one of the first, if in fact, it is not the first, planted by A. Campbell, and his venerable Father. Thirty and six years ago, we attended a meeting at Wellsburg, in which we listened to a discourse from the sparkling Irish orator, William Hunter, of rather doubtful import; and to another by A. Campbell, that was all gold. At that time, we were impressed with the idea, that there was no church in advance of the Wellsburg congregation, and it is now sad, to see the causes of dissention, An enemy has done this. The brethren have partially left the original ground. They began in the con-

fidence that, they were called to keep house for God. Now, they are disputing in regard to a *foreign* "pastor," to perform their service in their stead; and the acts of "*officials*,"—strangers—trying and expelling their members from the body. The reporters have sharply rebuked two or three ignorant and designing "officials," and their partisans; but it does not strike us they have gone quite to the bottom of the disease. The church needs, "*reconstruction*." Whenever the people of God shall be able to assert their rights, as christian kings and priests, we will no longer hear of such troubles as are afflicting the saints in Wellsburg.

The Romish hierachy, has well nigh obliterated the ancient land marks of the church, in various sections of the earth. How long, O! Lord, before we witness a change for the better?

2. *The Christian Quarterly*, No. XV.—July 1872, by W. T. Moore, Cincinnati, Ohio.

The subjects of the present number, are well chosen, and all the writers give evidence of fine ability in composition, The mechanical execution is unexcelled. Should we find space, we desire to give our readers, at least some of the most valuable investigations contained in this valuable work.

4. "*The Fellowship*," by. F. W. Emmons, Globe Village, Mass. Our gifted and much respected Brother, whose acquaintance we made in New York city, over a third of a century ago, has sent us four well prepared Tracts, upon the subject of "The Fellowship," published in the most accurate style of our esteemed Bro' Thomas Holman, of New York, all of which, we recommend to our readers as excellent, upon the matters of which they treat. Bro. Emmons is tenacious for the old land marks, and these tracts will exert a good influence wherever read.

We also, have before us by the same author the following:

5. "How Baptism saves us."

6. "The name—Disciples—Christians," (Divinely given.)

7. "Regeneration,"—"The New Birth,"—Bro. E. should not use the word, "Regeneration," to denote the "New Birth."

8 "Faith, Baptism and Salvation."—sound.

9. "Thoughts on Christianity,"—Good.

10. Baptizing the Baby."—Fair.

11. "What is Truth,"—Scriptural.

12. "How Saul and Cornelius became christians."—Excellent.

SPIRITUAL LIGHT—No. 7,

OR, THE INFLUENCES OF THE SPIRIT IN THE BODY OF CHRIST.

In previous numbers we have given attention mainly, to the *manner* in which the Spirlt of God has revealed all we have learned with regard to the invisible world, and subjects of a spiritual nature. As there are various questions of moment, still requiring attention, we will endeavor to present them in such order as seems to us best calculated to elicit truth.

ARE ALL PERSONS SUPJECTS OF SPIRITUAL INFLUENCE?

Fearing the question may not be well understood, we suggest that we wish to examine under this head, the opinion that, all the people are more or less spiritual, or are in a condition to enjoy spiritual blessings. A distinguished preacher asked us some time since, the question, "If all men have not the right to pray to God, in the name of Christ, for the influences—gifts and graces of the Spirit?" His idea, of course, is that, there is no difference in the human family in moral position before God, and hence, the general practice of Protestants, encouraging aliens from God, and strangers from the covenants of promise—men of Belial—men who never submitted to the authority of Christ and his government—to ask the blessings of the Spirit, in the name of Christ. This system, makes no discrimination between saints and sinners, the converted and unconverted, between the adopted into the heavenly family, and the family of Satan.

In many parts of our country, the idea prevails, that the spirit operates directly on the people. Africans,except the well informed—are the subjects of direct spiritual guidance. Amongst Shakers, Quakers, Protestants generally, and all modern revivalists, the leading idea with reference to spiritual influence is, that they have a right to pray for, and expect the influence of the Spirit, without reconciliation to God or adoption into his family. It is believed that, the Spirit operates physically, or directly upon the bodies of the people, and not through their understanding. Hence, the physical phenomena. as the supposed results of the Spirit's action. We have witnessed the *dances*, *bodily contortions*, and *strange* exercises of Shakers, as the immediate results of spirit

movements upon physical nature. We have seen hundreds prostrate on the earth, by what is called, "The out pouring of the Spirit." Years ago this was common in Camp-meetings and other gatherings, for the encouragement of direct spiritual influence. Many have we seen prostrated for anxious hours by direct agency, before the arrival of the converting power. In the last phase of spiritual influence, as professed by spirit manipulators, in revivals, success in inducing persons to hold up the hands expressive of a desire of happiness in heaven, is regarded as evidence of the direct physical agency of the Spirit.

This whole system of the Spirit's action, is built upon the supposition that, the agency is of a bodily character, consequently the directors in all such matters, speak of the influences just as the physician speaks to a sick man "How do you feel?" "Are yon better?" or "worse?" "Is the burden heavier?" or "lighter?" If the sufferer feels like rising and shouting, or like running, leaping, dancing or powerful exertion in any other way, this is regarded as evidence of sound conversion. Even in many of the better educated, and amongst people who would be ashamed to submit to the rough tumblings of the spiritual influences professed amongst the more ignorant, there is a general opinion prevailing that, the Spirit comes directly to the relief of seekers of what they call "Religion." We recently noticed a report from a member of Congress, to a friend that, "He had sought, and hoped, he had obtained the pardon of his sins." He flattered himself at least that, he "felt better, than he had previously done." Still, in the conclusions of this wise man, there is no intimation as high as the intelligence to warrant his conclusion. The whole seems to belong to what is called the "fleshly man," or the emotional existence, and therefore, there can be nothing in it, partaking of the nature of spiritual influence,

We teach that, the Spirit operates through the intellect, the mind, the understanding of men, or that something, which distinguishes man from the brute. The impulses, feelings, and emotions which we have referred to, we regard, as animal, fleshly, and to say the least, not of the Spirit. When the blessed Savior promised, "The Comforter, or Advocate—whom the world cannot receive," to the disciples, he said, "He shall be with you, remain in you, and shall abide with you forever." John 14, 16, 17. But there is no such promise to the world. In fact, men of the flesh, are by no means in condition to enjoy the graces of the

Good Spirit. "The temple of God," says the Apostle, "is holy, which temple, ye are."

When we reflect that, the body of Christ is spiritual, and the kingdom of Satan is fleshly and worldly, we should not be surprised that, none but persons taught by the Spirit, and such as in fact have been led from the world into the kingdom of God's dear Son, have as the heirs of God, the Spirit of the Father. Hence, Paul says, "Because ye are sons, God has sent forth the Spirit of his son into your hearts, crying Abba, Father." The question which next presents itself, is

WHO ARE ENTITLED TO THE SPIRIT?

We answer, without doubt that all the saints, all the saved, all that have renounced the kingdom of darkness, and become members of the kingdom of light, or as Paul writes, all "Who have been delivered from the power of darkness, and translated into the kingdom of God's dear son." Others are not entitled to the influences which are spiritual .The Apostles when speaking upon this matter mention, "The Holy Spirit whom God hath given to them that obey him." Ac. 5, 32. Hence, we regard the line between the kingdom of God and the kingdom of the devil, as the line of seperation between persons subject to spiritual blessings and persons who have not the Spirit. We may next be asked,

HOW DOES THE FATHER BRING THE PEOPLE OF THE WORLD UNDER SPIRITUAL INFLUENCE?

The lower animals, God controls by their *feelings*, or *instincts;* but man, he governs by agencies, which operate through his mind, *spirit*, heart, or understanding. In this respect especially, the Father honors man above the brute. The message of salvation, is addressed to the intelligent, in plain words, perfectly adapted to the understanding of all who are responsible for their moral conduct. The Spirit was not poured upon the wicked on Pentecost, or on any other occasion, to convert the people, but as had been promised, it fell upon the Apostles, and they spoke the words of life as the Spirit "*gave them utterance.*" Three thousand heard understandingly, and as the legitimate result, they were

pierced to the heart, and inquired, "What shall we do?" Thus the Spirit enlightened the Jews, through light bearing words, and their hearts were changed, through the belief of the truth. This was the work of God on the heart—this was the power of the Spirit in the soul. No one, we presume from the day of Pentecost to the present, has in ignorance of truth, been moved by the Spirit. We have no example at least of Spiritual illumination and change of heart, in the absence of the "Gospel,', which Paul says, "is the power of God in order to salvation." Ro. 1, 16. Hence, we conclude that none came under the influence of the Spirit, but through the Spirit's teaching.

HOW IS THE SPIRIT OR ADOPTION CONVEYED TO THE HUMAN HEART?

Paul informs us that, "the Spirit is ministered by the hearing faith." Gal. 3, 2-3. If we could fully comprehend how it is, that the heart of man is subject to joy and sorrow, from the belief of different reports we could, no doubt perfectly understend, how our hearts are moved spiritually by believing through the words of the Spirit. We have no logical arguments to offer on the subject, because there is no room for argument; and the use of rhetorical flourishes, in regard to matters spiritual, is entirely inappropriate. God informs us, not only that the Gospel dispensation, is that "*spiritual ministration*," but also, that the Spirit is ministered to us through the truth.

DO ALL CHRISTIANS TRULY POSSESS THE SPIRIT?

Paul says, "In whom, ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory." Eph. 1, 13, 14. The Apostle teaches us in this passage that, the Spirit is given to us, as an *earnest*, or *pledge* of the future bliss of heaven, We are also told that, "If any man have not the Spirit of Christ. "he is none of his." Ro. 8, 9. On this point, we need not other or higher evidence.

HOW SHALL WE DECIDE BETWEEN FALSE AND TRUE PROFESSIONS OF THE SPIRIT?

Cain and Abel we presume, were equally honest in the performance of what seemed to each an acceptable sacrifice to God. One acted in faith, and his service was accepted by the Father, while the offering of the other was rejected. Quakers, tell us that, they receive the Spirit direct from heaven into their hearts. So do Mormons, and all enthusiasts throughout the earth. Revivalists, who see before them hundreds of converts, tell us, there can be no doubt as to the fact, that the Holy Spirit descended directly from heaven in answer to prayer, mourning, and other powerful exertions into the hearts of the happy converts. But here, we can point to another line of a hundred, quite as honest, and by far more intelligent witnesses, who testify that, these wonderful outpourings of the Spirit, are contrary to God's order and are false and pernicious, and that they through the obedience of truth, are in the full enjoyment of the Spirit. The word of God must be the test. We are commanded, "*To try the Spirits.*" We should remember that the church of Christ is called his body, or the temple of the Holy Spirit. Is it not clear that, our spiritual enjoyment *begins* with our entrance into the Spiritual body? and that by virtue of our union with Christ, as our Spiritual Head, we are made partakers of "*The divine nature.*" This, and various other questions of like character we hope to examine to profit.

THE FAITH—CHRISTIAN AND SCIENTIFIC.

In the New Testament, Jesus Christ is represented as the "Light of the world that, lighteth every man that cometh into the world. He was in the beginning with God, the world was made by him. In him was life, and the life was the light of men. The light shineth in darkness, and the darkness comprehends it not." "For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him." Jno. 1, 1-16.

Thus it is clear that, our Lord Jesus Christ, was not only in the beginning with the Father, but by him, God created all things and though he was rich in heaven, for our sakes he became poor, that we through his poverty might be made rich." He was also "the true light," to enlighten all mankind, and finally, he came to earth, to make known his Father to the world. He is our Mediator between God and man—and was "set forth of God as *the mercy seat,* (*Hilasteerion*) through faith in his blood, to declare his righteousness for the remission of sins." Ro. 3, 25. It is also said that, "If we sin, we have one to call us to the Father, Jesus the just who is the propitiatory, or *mercy seat,* not only for our sins, but also for the sins of the whole world." 1 Jno. 2, 1, 2.

We must keep in mind that, Jesus Christ is the Author and finisher of our Faith, "the Alpha and Omega of the Christian Institution." He is the giver of all truth, of all light, and beyond him it is vain to look for spiritual truth. As intimated in a previous essay, Jesus Christ revealed the "*Elements* (STOICHEIA) *of the beginning of the Oracles of God.*" He. 5, 10. With reference to this subject, Paul insisted that, "All inspired scripture is of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work." 2 Tim. 3, 16, 17. And Peter is quite explicit in stating that, "Through the divine power all things are given to us, which pertain to life and godliness." 2 Pet. 1, 3. We should require no higher testimony to show that, our Heavenly Father, purposed and designed to give the full grounds of belief to a lost world through his Son, and we next enquire

WHERE IS THE TESTIMONY IMBODIED?

We answer that, although our Lord returned to the Father, was constituted our Great High Priest above, and was crowned King of the Universe, the Advocate, the Teacher, The Good Spirit, was sent to direct the Apostles into all truth. This truth, by the Spirit was revealed in the first century, and about its close, the beloved John, completed the revelations, by making known what should come to pass. We might also inquire,

IF THE TESTIMONY IS ADAPTED TO THE EXIGENCIES OF OUR RACE.

It was predicted that, "A high way of holiness should be revealed, over which the unclean should not pass, and yet the way faring man, though a fool, should not err therein." Isiah, 35, 8. Was not this new and living way fully revealed by the Messiah? When we examine the authority in the New Testament, we find the words spoken were addressed to the people, the "common people"—plain men and women, who were responsible to God, and were capable of understanding and believing the truth for themselves. No one in the hale and healthful days of the church, presumed to stand between the people and God, as a mediator, or even expounder of his will. The Sacred Oracles were regarded as "the last will and testament," of our Savior, consecrated by his own precious blood, and perfectly suited to the wants of all responsible creatures of earth. A testament, is of itself, presumed to be full explanation of the mind of a father to his children regarding all his earthly effects. If it is what it purports to be, each heir can fully understand it, and therefore, no expounder is needed. If it is not really a will—a testamentary document of the proper character—our courts are empowered—not really to construe—but to make, if need be, a will *ab inito*, in conformity with the laws of the land, in such cases made and provided for. But if the Elements given in the New Testament, are not full in every particular, there is no authorized agent on earth to supply the deficiencies, or construct a system of spiritual government, from our records. In this discussion, it is very important to understand ourselves. Jesus Christ, was ordained King in God's spiritual empire, but all are not yet subject to him and "the prince of this world," still rules in the affairs of earth. In regard to the faith and the practices of the christian life, if we are not deceived, we have in the New Testament in the best possible form, full, simple, and perfect instruction. The words of the spirit, limit our religious light, and afford minute and infallible instruction, touching every item of belief required. Hence, the Savior pronounces a blessing on all, "Who should believe on him as the scriptures say," or "through the Apostle's word." He who hearkens to the announcement, "God so loved the world that, he gave his only begotten Son, that whosoever believes on him, shall not perish, but have everlasting life," believes aright, and can claim

the promise; but such as hesitate, or ask for explanations, the Lord said, "shall be damned." All who gladly listen to the truth, as spoken by the Spirit through the Apostles, and unwaveringly submit to its dictates, thereby became the called, chosen and saved of the Lord. All others, are without. They are without hope and without God in the world. We should not forget that, in the early ages of the church, we have the authority of all responsible writers that, the receiving the word, as revealed, was the sole ground of faith. As Paul taught, "Faith comes by hearing, and hearing by the word of God."

Faith has reference to God and our spiritual obligations; but we cannot include under this head, the business affairs of life, which are regulated not by the law of faith, but by enactments of Cæsar. We have no spiritual instructions in the choice of our secular callings. We may as men of the world become farmers, fishermen, mechanics, herdsmen, or if we will take the risk, idlers, gamblers, or freebooters, but in these, we have nothing of spiritual instruction. It is true, there are legitimate professions—the laboring callings, producers from the soil, manfacturers and middle men for commercial convenience, and callings also not legitimate, as idlers, robbers, and such like. In the worldly reputable pursuits, the laws of the land and the good sense of the people must control. But in matters of a religious character, the law of faith, revealed in the New Testament, is supreme. While we strictly adhere to this perfect law of liberty, there is no ground for christians to differ. There is but one faith for all, one Lord, one Baptism, one God and Father of all, one Spirit and one Hope.

It cannot be doubted that the first christians in consequence of being led by the one Faith, "were of one heart, one soul," and all their purposes were one, just as "God and his Son are one." This, in fact is the full purport of the Lord's prayer, just before he suffered. Regarding the truth of the statement that, in the primitive churches, all believed through the identical words, all were baptized into the same body, all were one family, and the unity of the faith was perfect, no good man can doubt. The true servants of God who read, and believe his word, receive all these statements in much confidence; but it may surprise many, when we suggest that, the dominant organizations of the world, Greek, Romish and Protestant, believe none of these things. The children of God, we repeat, even in Babylon, trust their all upon the

plain revelations of the Spirit, while many of their rulers, leaders and teachers, wholly disregard every proposition submitted. Such men as Neander, the Historian, Schaff, A. Campbell and Tischendorf, hesitate not to receive the truth, as they find it; and then again, all plain people throughout the world and in all time, who professed religion, with the view of honoring God, and making their peace, calling and election sure, were, ever rejoiced at the sound of the word of truth. The faith of such consists in hearing what "the Spirit says to the churches—to parents, to children, servants, masters, husbands, wives, and all the world."

On this subject, Philip Schaff, says, "The revealed word of God, is eternal truth, and the absolute rule of faith and practice, which the christian world can never transcend. The doctrine of improvement on Bible christianity, of an advance on the part of man beyond revelation, or beyond Christ himself, is entirely rationalistic and unchristian. Such a pretended improvement were but a deterioration, a return to old Judaism or Paganism." Hist. of the Apostolic church, p. 16.

The views so well expressed by our ablest historian, contain the main positions advocated in the reformation of the nineteenth century, and we think, they will stand the test of criticism. The time however, arrived in the history of the church, when many became dissatisfied with the simplicity of the Gospel. and inaugurated most flagrant departures from the law of the Spirit, under the profession of a profounder wisdom, and a much more imposing piety. The very first step placed an impassible gulf, between the christian standpoint, and the position of such as assumed the philosophical view; that the simple belief of the word of the spirit, was not safe. Then it was that, the old religious nomenclature was heard no more. No longer did faith mean the belief of the word of God, the word church no longer denoted an assemblage of believers in Christ, but signified, "a class called out from the great body of christians, designated officials." The word *Theology*, which in the Greek, literally denotes a discourse regarding God, in scientific style, has not the slightest reference to what the people can see on the pages of God's word; but in the style of Schaff, "Theology, is the conception of the faith of the church, as it lies in the more highly cultivated minds, and theologians, are her leading intelligencies—the eyes and ears of the body of Christ." We may safely assert that, after the general abandonment of the primitive religion, every word in common

use, lost its proper meaning; and if any meaning was professed, it was generally such as could not be understood. Hence, the existence of a new religious language. Faith, no longer, is trusting in God through the truth, but it consists in the opinions of the doctors of the church. The word congregation, or church, no longer denotes the body of Christ—but it denotes our denomination, though it is not at all essential to a godly life. or necessary to become qualified for heaven. Baptism, means nothing, but is whatever you make it. We are safe in repeating that, all the old land marks have been blotted out, and the masses, now hold up their helpless hands, for the men of authority to dole out their political and theological opinions, as the only orthodox faith. We affirm it, and challenge investigation that, there is not a single orthodox creed, which contains a single article authorized by the word of God. We may be asked, to define more clearly the meaning of scientific faith, and progression in religious doctrines. On this subject Haganbagh, in his "History of the doctrines," very candidly admits that, while Jesus Christ gave all the light, he is not the author of "dogmatical theology," and that the first disciples like their Master, were far from propounding "dogmatic systems." Finally, on this department; he concludes that, "Before scientific theology developed itself, by the aid of philosophical speculation, the teaching of the Apostles had been historically established as a simple rule of faith." p. 40.

But he tells us that, "The history of doctrines is the gradual development of the doctrines of the church." Remember, "doctrines were not known by Christ or the Apostles, but were gradually developed in after ages. Various writers have attempted to mark the eras in the progress of religious development. The Nicene period, in the fourth century, say some, is to assert the divinity of Christ and the Holy Spirit, or the doctrine of the Trinity. The Augustine period, was to vindicate the doctrine of human sinfulness, or total depravity, and to construct in the wisdom of men, the sovereign remedy—"water regeneration," or the mystic regeneration of the Spirit. Then in the eleventh century, we find a more important era, in the origin of "Scholasticism," under St. Anselm, Dun Scotas, Abelard, etc., in which the great doctrine of "*Scientific* Atonement," was perfected.

We are tempted to close this article, by an illustration, which it occurs to us, will show more fully the main points of our article. In the July issue of "The Christian Quarterly," Edited by our

able Bro. W. T. Moore, of Cincinnati, Ohio, with six of our learned brethren as adjunct Editors, we find tae first and leading article upon,

"THE DOCTRINE OF THE ATONEMENT."

We were glad to see our co-workers were not afraid to grapple with important questions, and hence, we looked over the article with exceeding interest.

Persons, who are in the habit of reading the Bible, and love to see examinations of its leading features, would expect to find quite an exhaustive review under such a caption. We were simple enough to anticipate at least an examination of the scriptures, on the subject; but to our astonishment, Paul was not placed on the stand as a witness. Peter was not consulted, and if we read the article understandingly, there is not a single position taken from the word of God; and not the most distant reference to the Holy Scriptures. The writer we presume not to know, but he is a man of talent and learning. His sentences, are in the main, well constructed and handsomely turned; and throughout the theological world, the article will pass as an able exposition of the Atonement. These things, to the plain reader, may seem contradictory. Doctrines do not belong to the christian institution. They originated not with Christ, or the Apostles, but have been worked out since. Hence, our Brother acted wisely in making no reference to the words of inspiration. It is true, we find the word Atonement, once in the New Testament, but with no meaning resembling that found in the article to which we refer. The writer sets out by stating that, "The doctrine of the Atonement, is Soteriolgy, and is employed to signify the doctrine of redemption." He tells the reader that, men of very profound learning have given their great powers to the investigation, and adds that, it must be classed with the Trinity for metaphysical intricacy, and subtlety, "and concludes his very learned account, by awarding St. Anselm and Thomas Aquinas, the honor of having settled forever over Romanists and Socinians, the doctrine that, "Christ's sacrifice was a perfect, complete, active obedience—of fulfilling the whole law. He fulfilled the law in the sense of obeying perfectly, all its pre-

cepts, but piacularly also, in the sense of paying to the utmost, the penalty of its violation."

Finally, our author affirms that, "No recognition of Christ's sufferings, that does not embrace both of these cardinal features, (1st, paying the full debt of a sinful world, and 2d, Propitiating Omnipotence,) is regarded as orthodox." This he calls, 'The true doctrine of Christianity." While we may take occasion in the future, to examine the teaching of the Bible in reference to the Atonement, we have not a single thought to express as to the truth, or merit of this really able disquisition upon what our supposed brother, and the world call the doctrine of the Atonement It is true, we feel a little anxious as to the course our writers may see proper to adopt on matters of speculation, but we hope for the best. We have at least, to some extent illustrated, the subject of our remarks.

We feel confident that, we have shown, Christian Faith, comes through the words of Christ, and Scientific Faith, enters the imagination—not the heart—through the wisdom of the wise. We have the right to seleet the faith which we may prefer.

VALEDICTORY

Read by Miss Sophie Harding, at the Annual Commencement of Hope Institute, June 6th, 1872.

The quick succession of days, weeks and months, has taken a year from our lives since we assembled in this hall, on a similar occasion. We are eager to advance, are never content with the present; and fly from it, stretching out our hands to grasp the untried future. Looking only for enjoyment, we forget that, in the future, as in the past, joy and sorrow will go hand in hand, that unalloyed happiness will not be our lot. A year never closes that we do not find much to rejoice over, and alas; much to regret, Life and health, home, parents, friends, and many other blessings, are still ours, and in these, we find cause for joy and gratitude. Our regrets are sharpened by self reproach, when we reflect that, many things have gone amiss, when we might by the performance of duty, have had the approbation of our own hearts, and the kind regard of all. We know that, by greater diligence and punctuality, some faults might have been lessened, and others avoided. It is well for us to recall our mistakes, as well as suc-

cesses, that we may be aided in after years, to steer our course clear of the rocks and quicksands which have brought us to grief, in the past. Time is ever moving on, and we cannot stay its progress; but, we may seize the golden opportunities as they fly, and so improve them, as to merit the reward due to those who faithfully perform the trust reposed in them. These golden opportunities are not the occasions for doing something great or brilliant, to move the world, or enrol our names among the illustrious of the earth, but the duties that each day and hour brings to us. They are sometimes irksome, apparently insignificant, and we are often disposed to turn aside seeking more congenial employment. Duty should be the watch word of the young, and by strict adherence to it, we will become both useful and happy, so that as the years fall out of our lives, our causes of joy and gratitude will be increased, while those of regret grow less. Every year brings changes, and the one just past, (from June '71 to June '72,) has had its share. Our pleasure at the sight of so many familiar faces is somewhat marred, when we look around and miss friends who were with us in days that are past, but, are now not at our Annuals. Some are on beds of sickness, some in distant lands, others sleep the sleep that knows no waking, and our memories of them are tender. Their voices once heard among us, are silent. Some may have left us for happier climes, but yet, we mourn them, We sing the strains they loved best, but feel, "Our sweetest songs are those that tell of saddest thoughts." The beautiful things they loved are around us. The light leaves tremble, the birds flit on flower like wings, the pines are fringed with a softer green, and the flowers have blushed and faded, but we meet them not. We miss the absent. We mourn the departed.

To those whom we recognize as old friends, and to those whose presence, for the first time, graces our hall, we extend a cordial welcome. We are pleased you take an interest in our exercises, and encourage us by spending the hours of this pleasant morning in our midst. When we are distant from these shades so pleasant and so dear to us, many of your faces will often appear in memory's mirror. We will remember you as dear friends, and kind neighbors, who were interested in our progress and welfare, and bade us welcome to your pleasant homes. We hope you may be spared for many years to assemble here, and give encouragement to others, who like us, are to bid adieu to these loved and familiar scenes. We are thankful for your kindness. We may

no longer enjoy it. We may pass from your memories away, but it will ever be impressed on our hearts. The thought of the past will come to us like strains of sweet old music, haunting us with melody, we cannot forget, and bringing back the freshness of life's bright morning, when all seemed so joyous, and sorrow had not come to us. May you be happy is our earnest prayer, as with the kindest feelings, we say, Farewell.

DEAR GIRLS:—

To day we part and will no more walk side by side as schoolmates. We are bound by ties of affection that cannot be broken. Most of us have lived as sisters, and I think have the feeling of sisters, for each other. We have, for years, been at Hope Institute, first meeting as little children, feeling very lonely and sad, away from mother and home. Soon we drove away sad thoughts, (as children will do) and became interested in things around us. We found there were duties for every hour, and gradually they occupied our time, our minds and hearts. We were surprised to find, there were many hours in which, home, and even Mother and Father were forgotten, when trying to become familiar with books we had never before looked into. Others had commenced before us, and were not obliged to study so earnestly. By degrees, difficulties vanished, and although the hill we were trying to climb, seemed very long when we looked on before, still we felt we were acquiring strength, which would enable us to keep upward and onward. We have toiled together, have enjoyed the same pleasures, the same hopes. We have sometimes been sad at the thought of not succeeding as we wished, but all have found that energy accompanied by earnest effort, will remove mountains." Let us remember this as we go on in life, and govern our conduct by the principle, to do with all our might, whatever is our duty to do.

Dear Girls—I feel sad at our parting hour, I ask you not to remember my faults, but, to think of me gently. If we have had unkind feelings, they should be put away and remembered no more. How pleasant it is, when the members of a family, always, speak gently—are tender to each other. It is even more lovely, when the members of a school cultivate those feelings, that make life sweet to remember. The dew of affection falls soft on young and old, often leading the wandering heart back to home, and heaven. Let us be gentle to all. Let it be the aim of our future lives to cultivate gentle thoughts and gentle deeds, and

thus increase our own happiness, as well as give pleasure to others. The poet has said, "'Tis joy to do a gentle deed, 'Tis joy to do a kind, But the best reward of gentle deeds, Is the peace of one's own mind." This peace we may attain and enjoy, if we with pure hearts, follow what is lovely and of good report. Persons have said, their saddest memories were caused by having been unkind to those who had passed from earth. They could not then express their sorrow for the wrong, and ask forgiveness. Let us so act that no such cause of grief shall be ours. We have looked forward to this day, with bright anticipations, never thinking how much sadness, would fill our hearts. We have been friends together, and I cannot tell how tenderly I shall turn to you in years to come. Each will be thought of and remembered, for some act of kindness, some gentle word or deed, that made my heart glad, and threw sunlight over my path, when, perhaps I was sad and lonely. Let us all leave school with the determination to make the months of vacation pleasant to our parents. Let us make our homes bright, and assist in lightening the burdens of life rather than increasing them.

Dear Schoolmates—I shall not forget. The dove of memory will often wander to you, when we shall be far apart—will often come to me in quiet hours bringing the olive leaf of early affection. I do not ask that life may be all gladness. Our Father knows best. He knows we need sorrow, to purify our hearts, and lead us to a world where sorrow comes not—Farewell.

To my Class, I turn with pleasure, and with sadness, with pleasure, because we have enjoyed much happiness. There has been more gladness than grief, more sunshine than clouds, more lights than shades, in the years we have been together. Can we look to the future and expect it will still be so? Hope waves her snowy plume, and says, "Come, all shall be bright, but there is some fear and trembling, as well as joy, while we follow her light, gracefnl form." I have been told that, the deepest sorrow often springs up where the sweetest happiness is expected, and hearts full of joyous expectations are most susceptible to suffering. We will not, however, look mournfully into the future, but will go forward looking up as we walk on our way. Most of us have vowed allegiance to the Lord Messiah. We learn of his walking among men, partaking of their infirmities, leaning on their bosoms, weeping over their graves, bleeding on the cross. His was a mission of love to the world. Should we not feel we have

THE

RELIGIOUS HISTORIAN,

FOR 1872.

In the belief that there is a great and fruitful field of Christian labor, not fully occupied, we have established The Religious Historian, for the purpose of re-examining *the Elementary Principles of the Christian Institution*, and of giving our energies to *Church History*, as revealed in the Bible, found in the world's history and set forth in Denominational records. All matters of a practical character, connected with the Church of Christ, shall have due attention, and Education, especially, will come under revision.

TERMS:

The Religious Historian, will be issued in Monthly Numbers; of 32 pages, neatly covered, at One Dollar, per annum in advance. Publication Office, at the old stand of John T. S. Fall and Sons, Nashville, Tennessee, Corner of College and Union Sts.

Exchanges will be sent to Franklin College, Tennessee.

T. FANNING, Editor.

CONTENTS.

Ancient and Modern Churches, No. 3 193
Church History—No. 6. 197
Elementary Studies—No. 7 202
New Publications 206
Spiritual Light—No. 7 208
The Faith—Christian and Scientific, ... 213
Valedictory Address, ... 220

PRINTED AT THE

BEN FRANKLIN PRINTING OFFICE.

BY

Jas. W. Fall & Co.

CORNER OF COLLEGE AND UNION STREETS, NASHVILLE.